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work of his on the Aures, which appeared in vol. x of the same series. Mazigh is the indigenous name of the people otherwise known as Berbers who are settled in Tripolitania as far as the extreme west of Morocco and south to the confines of the Tuaregs. Their language, which has been largely supplanted by Arabic, is called Tamazight. Ethnologically and culturally they represent a homogeneous people, though politically they have never been united. The observations of Dr Stuhlmann extended over the agricultural implements; bakeries; the production of oil; waterworks; distilling of perfumes; the potteries; smithing; weaving of cloth, sieves and mats; dress and ornaments, including tattooing, and habitations. Some of these industries, as for instance the manufacture of pottery and textiles, are discussed in great detail.

The typographical features of these monographs, both as regards the illustrations and the letter press are unsurpassed, worthy of the Kolonialinstitut and a credit to the publishers.

I. M. CASANOWICZ

Native Tribes of the Northern Territory of Australia. By BALDWIN SPENCER. Macmillan and Co., Limited: London (The Macmillan Co., New York), 1914. 516 pp., 92 figs., 36 pls. (8 colored), 1 map.

Professor Spencer's latest book is a worthy successor to his and Mr Gillen's volumes on Central and Northern Australia, which indeed it surpasses in point of make-up, the reproductions of photographs on special paper being much more effective than those on the former system of running them in the text. Much of the field research of which the results are embodied in this publication belongs to the category of what Dr Rivers has called "survey work." Professor Spencer had to deal with no less than forty-odd distinct tribes and naturally he has been able to acquire only a passing acquaintance with the majority of them. Under these circumstances he has wisely chosen to emphasize the geographical distribution of various cultural elements, such as types of social organization and of initiation ceremonies. A longer stay enabled him to gain a deeper insight into the life of the Kakadu and the natives of Bathurst and Melville islands. His discussion of these cultures is especially interesting because of their strikingly anomalous character. Thus, the decorative art of the Islanders differs so markedly from that of the mainland as to suggest contact with non-Australian populations (p. 407 f.), and the rock and bark drawings of the Kakadu and kindred aborigines represent the high-water mark of autochthonous artistic effort (p. 439). In another field of culture the Islanders present a

curious departure from Australian custom in not barring women and children from participation in initiation ceremonies; and the bull-roarer that usually accompanies the rites tabooed to the uninitiated seems to be wholly lacking (pp. 91-92). It is very interesting to find that among the Waduman the totem name descends in the maternal line, while the class name is inherited through the father (p. 195); this double arrangement recalls such classical instances as the Herero of South Africa and the Yuchi of North America.

It is of course impossible to allude here to all the important new data recorded in so extensive and valuable a descriptive account. From the point of view of arrangement little can be suggested by way of improvement since the great number of tribes discussed renders necessary a topical, synoptic treatment. Probably most readers, however, would prefer to see Totemic Systems dealt with, either in connection with, or directly following, Social Organization.

There is only one criticism that must be made from a theoretical point of view. Professor Spencer, like Dr Frazer, confounds primitive man's tendency to speculate about existing institutions with the power of speculation to create new social institutions (p. 62 f.). No one among modern ethnologists doubts that explanations of all sorts develop among the more metaphysically minded members of primitive tribes; hence there is no skepticism as to the ability of an Australian philosopher to deliberate on his own eight class-system or to compare it with alien systems. What practically every thinking anthropologist denies is that the system *originated* in the ratiocinations of a thinker or group of thinkers, because the evidence hitherto adduced for such a process is pathetically irrelevant.

ROBERT H. LOWIE

SOME NEW PUBLICATIONS

Abreu, C. de. *rã-txa hu-ni-ku-ĩ*, Grammatica, Textos e Vocabulário Caxinauás. Rio de Janeiro: Lenzinger, 1914. Pp. 630.

Carolidis, P. *Bemerkungen zu den alten kleinasiatischen Sprachen und Mythen*. C. F. Schmidt: Strassburg, i. E., 1913. 8°, 216 pp.

Charpentier, Jarl. *Kleine Beiträge zur indoiranischen Mythologie*. (Uppsala Universitets Arsskrift 1911). Pp. 87.

Finsch, Prof. Dr. O. *Südseearbeiten; Gewerk-und Kunstfleiss, Tauschmittel und "Geld" der Eingeborenen auf Grundlage der Rohstoffe und der geographischen Verbreitung*. (Abhandlungen des Hamburgischen Kolonialinstitutes, Band xiv.) Price M. 20, cloth M. 25. Hamburg: L. Friederichsen & Co., 1914. Gr. 8°. xii, 605 pp. 584 ills. on 30 pls., 2 colored.